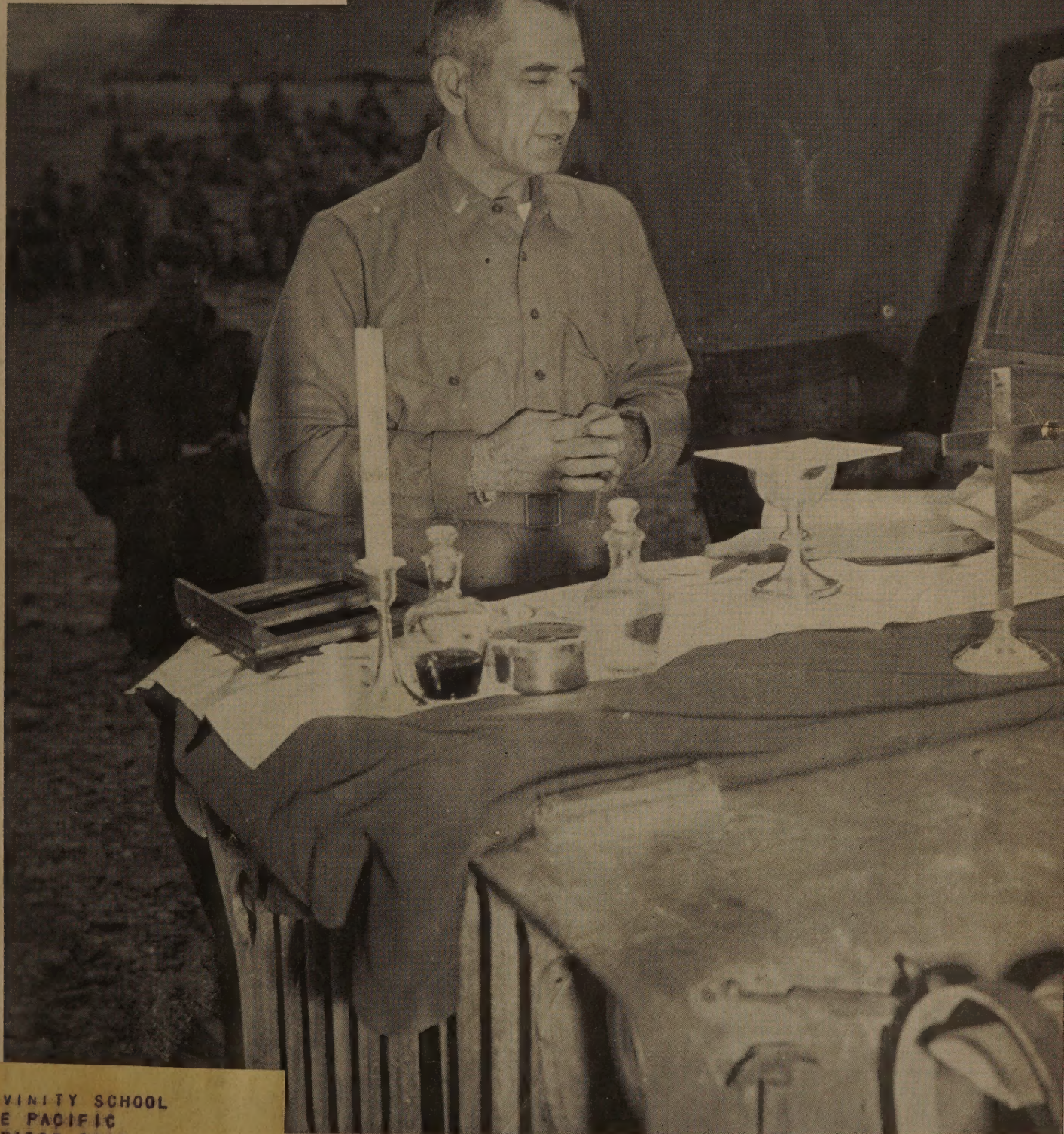


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July 8, 1951

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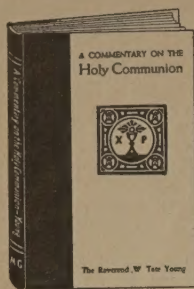


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**"FOR THE RECALLING OF HIM":** "At the heart of Christianity is the Eucharist, a thing of absolute simplicity"—here offered, in the din of battle, "somewhere in Korea" [see page 3].

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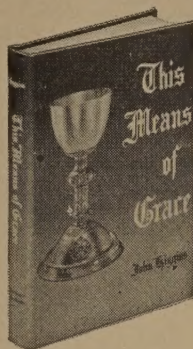
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# SAINTS OF TODAY

We all write and study and preach so much about the saints of yore, those who helped Our Lord bring The Church to us of today, that, sometimes we are apt to forget the inspiration of those saints who are alive TODAY, all about us, and who mellow our days more than we have realized.

We know a young Chinese mother with three children, one a hopeless imbecile. She works all Saturday night, yet is in church every Sunday afternoon with all her children, including the poor imbecile, and is quiet, loving, PATIENT, and loves and serves Jesus with all her heart, all the while facing the stark fact that her husband's business is disintegrating.

We know a man, poor, self-effacing, who has never had much of this world's

goods, but who is living so close to Jesus that when we are concerned about OUR affairs, we love to ask this man to pray for us.

We know a young mother, widow, who has to work and come home to conditions that would break anyone loving our Lord less—but she—well, it's lovely to watch her steadfastly carry on, and quietly never miss her Communion, unless ill.

We know others, some young, some older, some soberer, some hilarious and light-hearted, but Saints ALL, and they bring Jesus to us.

Know any saints yourselves? Do THEY bring Jesus to YOU? Then, WE are Christ's followers also. We wonder if WE bring Jesus to those about US? Want to ponder on that one with us?

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## LETTERS

In the Interest of Truth

TO THE EDITOR: After reading the Rev. Mr. Denlinger's article [L. C., June 17th], I confess it arouses in me qualms of conscience.

I confess that I have been too cowardly in my previous letters to tell the truth, the whole truth and nothing but the truth.

Now I feel it my duty to say, in the interest of truth, that this letter of the Rev. Mr. Denlinger, which tells of conditions in another diocese, applies equally well to the diocese of Hankow. But I hasten to add that it is not the fault of our Chinese clergy.

When I made my first acquaintance with the Church in China, in 1898, all three of the present dioceses (until recently called "American Church Mission" dioceses) were under that champion of the good old faith, the Rt. Rev. F. R. Graves of Shanghai. The Rev. Sydney Partridge (afterwards Bishop in Japan and USA) was his colleague in our part of the diocese (i.e., Hankow and Wuchang). These heroes stood for the teaching of the Prayer Book, and trained some splendid Chinese clergy who grasped such principles as Apostolic Succession, Bishops, Priests, and Deacons, General Councils, Nicene Creed, Sacramental System, Eucharistic Worship, etc.

But in recent years I doubt if 1/10 of the clergy could make a clear, reasonable statement on these matters, which to us are perfectly obvious. Whose fault is it? Certainly not theirs, if, as I believe, they have not had these principles emphasized and taught as essentials. If we have no definite and clear-cut principles to stand for, then why not accept the religion which the Communistic Government allows in its manifesto — a United Church, merging our differences, etc.?

When our own clergy were asked to endorse the government demands and to get their people to do the same, our bishop put these questions: "Is there anything involved which is contrary to our principles?" (They answered "No.") "Will you all promise, at whatever cost, to live up to the principles for which we, in the Holy Catholic Church, stand?" (They said Yes.) This was all reported, you remember, at the time. But I maintain (it is only my own personal opinion) that, if you should require them to make a statement as to what those principles are, not more than one in ten would be able to give a satisfactory answer.

That is why I say that I accept the Rev. Mr. Denlinger's statement as equally true in our diocese. I really do not blame our Bishop Tsang. He took up his difficult job in our diocese, as he found it. He is in an exceedingly difficult position and is doing his level best to deal with the situation. Of the clergy and other fellow-workers he chose the best to be his advisers.

I take my share of the blame for this sad state of affairs, as I see it. All of this criticism should have been made long ago. It is cruel to hit a man when he is down. I deeply reproach myself for not having told "281" all this, and much else long ago.

(Rev.) ROBERT E. WOOD.

Batavia, New York.



# The Living Church

Established 1878

A Weekly Record of the News, the Work  
and the Thought of the Episcopal Church.

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## Things to Come

JULY							AUGUST						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4
8	9	10	11	12	13	14	5	6	7	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25
29	30	31					26	27	28	29	30	31	

### July

- 7th Sunday after Trinity.
- NCC conference on Christian World Mission, at Silver Bay, N. Y. (to 18th).
- 8th Sunday after Trinity.
- Summer school of religious education, St. Paul's Polytechnic Institute, Lawrenceville, Va. (to 20th).
- NCC General Board, at New York City.
- 9th Sunday after Trinity.
- NCC Workshop for directors of Christian education, at Lake Geneva, Wis. (to 25th).
- NCC conference on Christian World Mission, at Lake Forest, Ill. (to 29th).
- NCC radio and television workshop, at Portland, Ore. (to 28th).
- Summer school of religious education, Okolona, Miss. (to 27th).
- St. James.
- 10th Sunday after Trinity.
- NCC radio and television workshop, at Wooster, O. (to August 3d).
- Commission of the Churches on International Affairs, at Geneva, Switzerland (to August 1st).

### August

- World Council Central Committee, at Rolle, Switzerland (to 11th).
- 11th Sunday after Trinity.
- Transfiguration. NCC radio and television workshop, at Indianapolis (to 31st).
- 12th Sunday after Trinity.
- Faith and Order Commission, Switzerland (to 18th).

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

## SORTS & CONDITIONS

ARMISTICE talks scheduled for July 10th-15th make doubly relevant this week's cover picture, received from the National Council. Celebrant is Chaplain Kline d'A Engle, and outline is from a magnificent passage toward the end of Dom Gregory Dix's *The Shape of the Liturgy*. The smoke of battle can be seen in the background.

RECENT news includes a dramatic rescue by helicopter of a steeple jack who had fallen 20 feet from steel scaffolding to the roof of the Cathedral of St. John the Divine, New York. Helicopter landed in Central Park, where steeple jack was transferred to ambulance and taken to hospital. His condition was reported good.

A TORNADO, which wiped out the north portion of Wakeeney, Kans., midnight of June 26th-27th, missed St. Stephen's Church by one block. All seven churches in the town, mostly along one street parallel to the storm, were undamaged. Five dead, 50 injured, 250 homeless.

RUSSELL E. DILL, National Council treasurer, reminds Churchpeople that, while they are free to take vacations, "missionary salaries and other necessary expenditures do not and cannot take a vacation." As you plan your vacation be sure to fill your envelopes for the period you will be away and, before leaving, turn them over to the treasurer of your parish. Otherwise some missionary may not be able to eat. . .

FR. HARRISON, OHC, was expected to become priest in charge of St. Mark's, Philadelphia, from July 1st, and continuing at least through September 2d, replacing for that period Fr. Dunphy, whose resignation was to have taken effect after June 24th, according to announcement of the rector's warden, George Wharton Pepper.

ANNUAL clergy conference of the diocese of Long Island was held Monday through Thursday of last week. Bishop De Wolfe led the conference, and the Very Rev. Frank Dean Gifford, dean of Philadelphia Divinity School, gave a course of lectures. One hundred and fifty-one men were present. Before the conference the Bishop followed his annual custom of meeting with all the priests whom he has ordained. The annual layman's retreat, held at St. Paul's School, Garden City, was led by Archdeacon MacLean. Fifty-eight men attended.

A CERTAIN R. A. Saunders has been listed recently in the Communist *Daily Worker* as an Episcopal bishop. Search through files in Living Church offices reveals that he has no connection with the Episcopal Church. Nor is his name included in Brandreth's *Episcopi Vagantes*—a directory of free-lance bishops.

WOMEN recently gained the right, by a vote of 125 to 105 of the Toronto Synod of the Church of England in Canada, to be elected synod delegates, according to Ecumenical Press Service. Francis C. Lightbourn.

## “ I thought there must be Something Wrong

about a cassock for only \$15.00, so I hesitated for months to order one. Now I'm wearing it with complete pleasure and satisfaction. But I still can't understand how you can price it so low." (From an Iowa Clergyman.) If you too, have been puzzled and skeptical of Hopkins' values, there really isn't any mystery about it. By large direct mill purchases — by economical specialization on one style — and by dealing directly with you—we have actually shaved \$10.00 off the normal price of this fine, Everyday Cassock. (And similarly with shirts and albs.) Best of all—you don't take our word for it, or risk a penny. Simply examine critically, at your own convenience. If delighted and convinced, let us bill you in the usual way. Otherwise just return, for any reason whatever, and owe us nothing. Which of these remarkable values may we send you now?



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*W. K. L. Clarke, editor*

### LITURGY AND WORSHIP

Especially valuable to students of the Church and the liturgical forms of worship is this masterly compendium of contributions by eighteen eminent liturgical scholars. Subtitled "A Companion to the Prayer Books of the Anglican Communion," an attempt is made to study Anglican problems against the broad backgrounds of worship in general, of Christian worship in the East and in the West, and of its origins in Jewish worship. Much space has been devoted to discussion of the Eucharist, in keeping with its increasing importance in modern religious experience.

*Published in England.* 868 pages. \$2.25

*A. G. Hebert*

### LITURGY AND SOCIETY

This book is intended for the general reader who would like to better understand the relation of the art, the architecture and the liturgy of the Church to the meaning of common worship. It should also appeal to readers interested in ecclesiastical art. The author, an acknowledged liturgical authority, addresses his book not only to those who are Christians, but also to those many others who look in from time to time through the church door, and wonder whether some day they will come in.

*Published in England. Illustrated.* \$4.00

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## Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



## Tie Your Lessons Into Units

**I**N the past it was customary to plan a year's work as a rigid set of separate lessons, one for each Sunday. Textbooks based on this method (often a Bible story for each session) gave about 40 lessons, covering the school year.

In contrast to this, the unit method follows a continuing theme by which the class develops an interesting topic through several meetings — sometimes five or six, often a dozen or more. The editor provides the theme, and lists some suggestive materials and suitable activities. But the teacher makes the final plans for each session, and keeps the classwork fluid as the children's interests are shown from week to week.

Behind this flexible form of the unit lie two principles which must be appreciated:

(1) It starts from a felt need or present interest of the class. To catch this, or to induce it skillfully, is part of the art of unit teaching.

(2) Pleasant and purposeful activities (in contrast to the old way of words: stories, moralizing, definitions, names and dates) make up the greater part of unit teaching.

### ACTIVITIES UNDERTAKEN JOYOUSLY

Once the preliminary discussion of "What shall we study next?" is past, the planning, by class and teacher, of activities takes place. These are not only handwork, but may include any of these:

(1) Research. Seeking information, and reporting to the class.

(2) Group discussion, to increase the interest, and to plan what they can do about it.

(3) Practice or skill. These are often drills, such as memory work, finding places in Bible or Prayer Book.

(4) Creative, such as making a small altar or prayer desk, writing a poem or prayer, or giving a pageant.

(5) Culminating activity, such as an exhibit or performance. Includes an evaluation by the class — what did we learn by doing this?

Although some original teachers invent their own units, most schools depend on those published. These are available in the following three forms:

(1) Christian Education Units, which are little booklets published by our own Department of Christian Education, costing 25c each. While these may seem

brief, they will be found to contain all that is necessary to start a teacher in the planning of a unit. There are no materials for the children, but the method refers to books and materials readily found.

(2) Quarterly texts (e.g., of the Pilgrim Press or Graded Press) will be seen to take the form of a continuous theme or unit of about 13 sessions. These may be used at any time in the year.

(3) Many of the newer textbooks for a full year will be seen to be arranged in units, which may be used selectively in any order.

All three of these types are interchangeable, and a year's plan might include some from each source.

### PLANNING A YEAR OF UNITS

Curriculum planners should consider first the experiences of the group: needs, interest, and capacities of the children, space, equipment, and leadership available. Next a calendar for this group is set up, showing where each unit will fit in to certain groups of Sundays. This calendar is tentative, and may be changed as the events of the year and the interests and response of the children demand.

Unit teaching requires some experience, and a real sensitiveness to children's interests. It requires better imaginative preparation than the ordinary fill-and-drill teaching. But the results and rewards are vastly more thrilling.

The unit method (which is closely related to the project method) can accomplish all the old objectives which used to be considered the essentials of teaching — memorizing, facts, stories, moralizing, devotional training — and accomplish many other things besides. Moreover, these things are achieved better than ever before because they are done with a good will, with interest, and some real purpose.

Teachers will have to develop a new outlook for this. But once they catch the idea, their teaching will be more delightful and profitable. There will be less problems of discipline.





SEVENTH SUNDAY AFTER TRINITY

## GENERAL

## ANGLICANS

## 1954 Congress Plans

Representatives from the various sections of the Anglican Communion have been organized into a central committee\* to work on a program for the world-wide Anglican Congress which will be held in Minneapolis in 1954.

The new committee is working under Bishop Carruthers of South Carolina. Members were appointed by their respective archbishops or presiding bishops. The group was organized by the American committee, which is a joint committee of General Convention under the chairmanship of Bishop Gray of Connecticut.†

The matter of attendance is being thoroughly studied so that representatives of other sections of the Anglican Communion may become well acquainted with the dioceses and missionary districts in the United States.

Each diocese and missionary district of the Anglican Communion will be invited to send its bishops, one priest, and one lay person.

## DEACONESSES

## From 25 Cents to \$150,000

The Deaconess Retiring Fund has passed the \$150,000 mark and deaconesses have set \$200,000 as the next goal. Even though the current amount is considered a remarkable achievement for a small group of women with hardly any access to large contributions, the income

\*Members: Prof. Leonard Hodgson, Canterbury; Canon Alan Richardson, York; the Very Rev. C. Witton-Davies, Wales; the Rev. L. A. Davis, Capetown; the Most Rev. Alan John Knight, West Indies; the Rt. Rev. Y. Y. Tsu, China; the Rt. Rev. Peter S. Yanaghiara, Japan; the Rt. Rev. Geoffrey Francis Allen, missionary dioceses; the Rt. Rev. William Quinlan Lash, India; Prof. Donald MacKinnon, Scotland; the Rev. Dr. R. S. K. Seeley, Canada; the Most Rev. John A. F. Gregg, Ireland; the Rt. Rev. J. S. Moyes, Australia; the Rt. Rev. P. W. Stephenson, New Zealand.

†Other members: Bishop Carruthers, the Rev. Drs. A. Vincent Bennett, the Rev. Frederic S. Fleming, vice chairman; Robert T. McCracken, secretary. Another member will be named to appoint one who has resigned.

**TUNING IN** (Background information for new L. C. readers): ¶ Deaconesses are women Church workers specially set apart by the bishop. They "care for the sick, the afflicted, and the poor," instruct in the Christian faith, and, in the absence

provides but meagre pensions for a few of the most needy retired deaconesses.

Deaconesses are not eligible for the Church Pension Fund, and only the few under National Council appointment are eligible for National Council or United Thank Offering retirement allowances.

The Deaconess Retiring Fund began in 1926. A group of deaconesses were discussing the increasingly serious problem of how they could live after retirement. One of the deaconesses put 25 cents on the table and said, "I put down this quarter to start a retiring fund." A year later the fund was incorporated with \$500.27.

Since then the Fund has received only two large gifts, of \$10,000 each. Gifts come from bishops and other clergy, laypeople, Church societies and guilds, and parochial and diocesan Woman's Auxiliaries. Several of these last are making annual contributions.

## ENGLAND

## The Tie That Binds

By the Rev. C. B. MORTLOCK

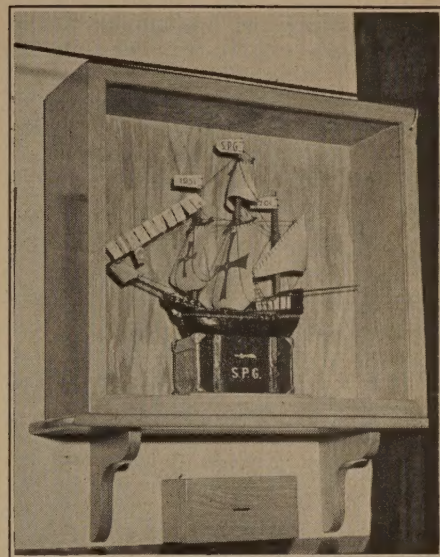
Birthday greetings from the four corners of the world were received at headquarters of the Society for the Propagation of the Gospel on the 250th anniversary of that day in 1701 when King William III granted a royal charter to the society.

In the two and a half centuries past SPG missionaries have worked in every continent as pioneers in promoting the spiritual, mental, and physical welfare of mankind. Above all, they have carried the Gospel to the darkest places of the earth.

Prominent, however, in the celebrations has been the close tie that binds the venerable society to the Church in America. The presence of Canon Rankin Barnes as the representative of the Episcopal Church, accompanied by his charming and gracious wife, has given great pleasure to all who met him. His sermon in Westminster Abbey on June 17th made a deep impression.

Canon Barnes was also one of the speakers at the great meeting at the Royal Albert Hall on the following

of deacon or priest, may read Morning or Evening Prayer in the church, baptize infants, and, if specially licensed, may deliver addresses at such services. In all of this they work under the direction of a priest or of the bishop of the diocese.



REPLICA of the ship that carried the Church's message to America.

night when pageantry depicted the spread of the Christian faith across the world. The Archbishop of Canterbury presided, and the other speakers included an Indian native priest (the Rev. Basil Manuel), Dr. A. E. Barker (a veteran medical missionary), Bishop Hughes (formerly of Barbados), and Bishop Roberts (secretary of SPG).

The celebrations opened with a corporate communion in St. Paul's Cathedral on Saturday, June 16th, and in the afternoon there was a garden party at Lambeth Palace, at which many overseas delegates as well as home supporters of SPG were present.

The illness of King George prevented his being present at the special service of thanksgiving in St. Paul's Cathedral on June 17th. The Queen, however, accompanied by Princess Margaret, was present at what proved a most memorable occasion. An eloquent and moving sermon was preached by the Archbishop of Rupertsland, who described the arches of the years through which SPG's work had passed, and drew out the deep spiritual significance of each of the three words of which the society's name is composed.

A picturesque ceremony was the blessing and commissioning of the *Centurion*,



a half-size model of the ship in which the society's first missionary sailed to Boston 25 decades ago. The ship, with its captain and crew in the dress of the period, was to remain moored in the Thames, near the Houses of Parliament, until the first week of July. She is now sailing round the English coast, being received at the ports by leading citizens and members of the clergy. On board is a team of Churchmen from various countries, who go ashore and proclaim the Christian message.

## CONFERENCES

### Summertime

Summertime is conference time for many Churchpeople. A number of conference centers combine opportunities for study with spiritual recreation and spiritual refreshment. Such is the Evergreen Conference center situated at the head of Bear Creek Canyon, Colorado, and surrounded by pines.

Of national importance to the Church in this year's activities at Evergreen are the General Conference from July 9th through July 20th, the Little Music School from July 23d through July 27th, and the School of Church Music from July 29th through August 18th.

Theological and psychological definitions of faith will be discussed at the ninth annual Adelynrood Conference on theology in action. The conference will be held over the Labor Day weekend at South Byfield, Mass. The Rev. Charles W. Lowry, Jr., Ph.D., will speak on the theological definitions, and Ina May Creer, research associate in psychiatry, on the psychological definitions. Louis Sander, M.D., will discuss problems of faith as observed clinically by a psychiatrist, and the Rev. Clinton J. Kew, S.T.D., will discuss such problems as observed by a pastoral counselor. The Rev. Paul Moore, Grace Church, Jersey City, will conduct a retreat. Admission to the conference is by invitation only.

Among the other conferences for Churchpeople are the series of activities taking place on the campus of the University of the South. Included in Sewanee's busiest summer schedule in many years is the second Cumberland Forest Festival, a Christian Education Conference, and the Sewanee Summer Conference. Among other recreation activities at Sewanee is the local sport of caving—exploring nearby caves.

A school of Church music, designed primarily for organists and choirmasters of the Church in the South, will be held at DuBose Conference Center, Mont-



RNS

ARCHBISHOP GROESZ: Follows Cardinal Mindszenty to primacy and to prison.

eagle, Tenn., from July 17th to July 26th. It will be called "the Sewanee Summer Conference on Church Music."

## HUNGARY

### Archbishop Groesz Sentenced

Archbishop Groesz, acting primate of Hungary, has confessed that he took over from imprisoned Cardinal Mindszenty leadership of a group aimed at overthrowing Hungary's Communist government, according to the Associated Press. He was sentenced to 15 years in prison.

Two laymen and a priest confessed to assisting in the plot. RNS reports that in broadcasts of trial proceedings by the Budapest Radio the voices of the defendants (there were seven others besides the Archbishop) were heard as if they were reciting a lesson and were corrected by a prosecutor if they strayed.

Meanwhile, said RNS, Hungarian press, radio, and mass-meetings called for "ruthless extermination of the casked enemies of the people."

## RURAL WORK

### Church and Interchurch Meetings

Three priests were prominent in the activities of the 15th annual interchurch Town and Country Conference of Penn State College. One of the reasons for this was the fact that the National Episcopal Conference on Town and Country held its annual meeting during the Penn State conference for the first time.

More than a score of Churchmen from

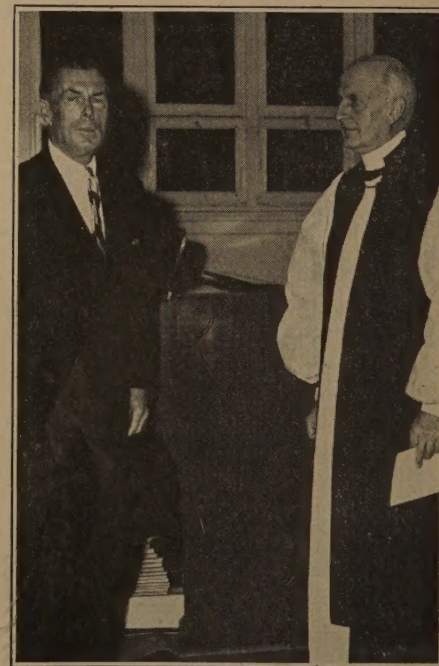
all over the country attended. General sessions of the Penn State conference were led by Dr. William V. Dennis, consultant to National Council on rural church work. Dr. Dennis organized the Penn State conference when he was on the college's faculty. He gave inspiring and evangelical messages on "the Church at work." The Rev. Charles G. Hamilton of Mississippi spoke on a field in which he has had much experience, "the rural pastor and his radio." The Rev. Shelby Walthall of Texas gave opinions on whether a minister should join secular organizations. The Rev. Maxwell Brown of Michigan explained the Episcopal Church's Roanridge Farm.

Fr. Brown is the retiring president of the Rural Workers' Fellowship which meets during the Episcopal Conference on Town and Country. Fr. Walthall is the new president and Dr. Wilbur A. Cochel of Roanridge, honorary president.

## ACU CYCLE OF PRAYER

### July

9. Church of the Advent of Christ the King, San Francisco, Calif.
10. St. Andrew's, Birmingham, Ala.
11. Grace Church, Hinsdale, Ill.
12. St. Stephen's, Miami, Fla.
13. Order of St. Francis, Mt. Sinai, N. Y.
14. Summer Camp and Retreat House, West Cornwall, Conn.
15. St. Peter's, Seward, Alaska



**The Presiding Bishop** and Russell E. Dill, National Council treasurer, at organ recently blessed in Church Missions House chapel. Mr. Dill, instrumental in getting organ, played it at the blessing.

**TUNING IN:** ¶Sewanee, Tenn., the scene of much conference activity, is perhaps the only village owned and controlled by the Church. The University of the South, there located, includes a liberal arts college, a theological seminary, and a

military school. ¶ACU Prayer Cycle is sponsored by the American Church Union, prime purpose of which is "to uphold the doctrine, discipline, and worship of the Episcopal Church," as a part of the Holy Catholic Church of the ages.





# The RUSSIAN DIALECTIC

By the Rev. Monroe Bush, Jr.

¶ Mr. Bush, a Presbyterian minister, who is president of Loudoun Community College, Leesburg, Va., presents Stalinism as a 20th-century version of the struggle for a synthesis of two historic Russian traditions — the tradition of power and the tradition of submission.

WITHIN the strange Russian past, isolated as it was from the heaving intellectual tides of Western life, appear two dynamic traditions, both heavy with meaning, not so much for the present as for the future. They are the tradition of power and the tradition of submission, which together constitute the Russian dialectic. Simultaneously, and for a thousand years, they have been struggling for a synthesis. Without debating whether this paradox is inherent in all human nature, we cannot deny its explicit responsibility for the Slavic nature.

The revolution that began with Tolstoi, Dostoevski and Gorki is still in its full flood. None of the streams, political or economic, cultural or spiritual, has yet reached a delta. Consequently the first desire of Western statesmen, whose patience has been exhausted by this revolutionary period of transition, is for the Russian situation to solidify, to achieve a "permanent factor" stability. But no responsible statesman would hazard a guess as to when such stability will be attained.

The Russian revolution is one of staggering proportions. Neither men nor events appear to be able to wield a basic influence upon it. Those aspects of Marxism, for instance, which promise to be preserved by the Soviet society are invariably derived from sources within that society. All phases of communism that are foreign to the native Russian spirit are in process of being abandoned. Both the doctrines of social equality and international pacifism have, for example,

been discarded for lack of deep Slavic roots.

What the result of this revolution will be no one can say with any degree of assurance. This much is certain, however: the result will eventually be achieved only through the interaction of these two traditions of power and submission in every personal and social context. The demands of both present need and past experience will one day adjust them in pragmatic balance. And it is that final balance between the two, that solidification of the dialectic struggle, which will constitute the ultimate ideological antagonist of Western culture.

## INTENSE DEVOTION

Let us, therefore, examine these two traditions, upon the interaction of which may well depend the future course of history.

First, the tradition of submission — the basis for the personal man. Within one hundred years after the Varengian Viking Rurik had succeeded in establishing trade routes between the Dnieper valley and Byzantium, Prince Vladimir of Kiev selected — somewhat arbitrarily — Byzantine Christianity for his state religion. The illiterate Slavic tribesmen were baptized *en masse*. Conversion was by royal fiat.

Fortunately, however, the people responded with enthusiasm and spiritual vigor. So much so that two of Vladimir's three sons, Boris and Gleb, became intensely devout in their new religious life. It was not long before they had opportunity to display this devotion in an incident that became the prototypal example of the tradition of submission.

It came to pass in this way. After the death of Vladimir, Boris and Gleb, returning from a hunting trip, were attacked by the horsemen of their elder brother — who coveted undisputed sovereignty for himself. Rather than risk

the death of many of their own men, or of their brother's men, they instructed the armed guard to offer no resistance — indeed, to retire from the field. Consequently, and upon the command of their brother, Boris and Gleb were slaughtered in cold blood. But they had made their point. They had sacrificed themselves for others, not in word but in immemorial deed.

Similarly, a century later, the son of a wealthy landowner rejected the luxuries of the society into which he had been born to go to the field and labor shoulder-to-shoulder with wretched serfs. Later he entered the famous Petcherski Abbey and, as St. Theodosius, succeeded in achieving a modification of the extreme monastic tradition of the Fathers of the Desert. In place of this outlandish asceticism he established, primarily through precept, the pattern which placed the early Russian monasteries among the most wholly charitable movements in Christian history.

In these two accounts, still treasured within the wistful dreams of the Russian people, is typified a tradition of personal submission, of compassionate sacrifice of one's self, that has found expression in Russian lives of every station and century. Behind it is an inexhaustible wealth of fact and fiction. Not only are there "national" saints being revered today, but every province and village cherishes the memory of its own spiritual benefactors.

Competent observers, therefore, are in all but unanimous agreement that Stalinism has failed signally in its protracted effort to wrench loose the grip in which the ordinary Russian spirit is held by this magnificent tradition of Christ-like submission. Like any other ideal, it has never been widely practiced; nevertheless it is widely honored as the best goal of life. This was virtually admitted by Yaroslavski, leader of the one-time Godless Movement, shortly before the outbreak of World War II.

In contrast to it is the tradition of power — the basis for the social man. Ironically enough, this latter tradition

(Continued on page 11)

TUNING IN: ¶ Dialectic, as a philosophical term, basically means finding truth by argument. Modern philosophers, including Karl Marx, use the word to describe broad movements of thought and history. An idea, or a social trend, causes the rise

of an opposing idea or trend; interaction of the two results in the birth of a new "synthesis" which may be very different from both the original "thesis" and the "antithesis." Other writers use dialectic to mean any form of intellectual conflict.



## Bishops are Expendable

**B**ISHOPS have always been expendable in the economy of the universal Church. Most of the apostles suffered martyrdom, and their successors have added to the role of martyrs and confessors in every century since. But we wonder how many Christians appreciate the rate at which they have been spent during the past ten years, in Communist countries.

The latest instance, of course, is Archbishop Groesz, successor of Cardinal Mindszenty as Primate of Hungary. His abject "confession" followed the well-known pattern of such documents in Communist countries. His conviction, at the hands of the same judge who sentenced his predecessor, was a foregone conclusion. His severe sentence was not unexpected; nor were the sentences meted out to the other bishops, priests, and laymen convicted of being his accomplices in the alleged betrayal of Red Hungary to the agents of an imperialistic power — the United States of America. But these facts are no less sad because of the weary repetition of their pattern.

Next, we doubt not, will come Archbishop Matocha of Czechoslovakia. Reports are that he is now being detained in house arrest. His predecessor, Archbishop Beran, has already been banished. And on the opposite side of the world, the Chinese Communists are building up a similar case against Bishop Ford, head of the American Maryknoll missions. These are the latest of the bishops undergoing persecution at Communist hands — never, of course, for religious reasons, but on charges of sabotage, spying, and general disloyalty to the omnipotent state. They take their place in the long line of bishops, of many nationalities and Churches, who have suffered similarly in recent years.

Certain well-known names come to mind. Bishops who have suffered death or long imprisonment, since World War II, include Stepinac of Yugoslavia, Mindszenty and Ordass (Lutheran) of Hungary, Beran of Czechoslovakia, Cooper (Anglican) and Byrne (Roman) of Korea, and Padewski of Poland (Polish National Church).

Some indication of what has happened to lesser-known bishops is contained in a report regarding persecution of Ukrainian Catholic (Uniat) bishops, given in the April-June issue of *Unitas*, a Roman Catholic quarterly. Twelve bishops are listed by name, indicating the ways in which they have met death, imprisonment, or exile in forced labor, at Communist hands. Here are some of the ways in which these bishops have proved expendable: "died in a concentration camp in Siberia," "doing forced labor in a coal mine,"

"lost his mind after being tortured, and died in prison," "died as a result of injuries when a Red Army tank 'accidentally' collided with the vehicle in which he was riding," "murdered in prison by orders from the regime," "sentenced to life imprisonment," "imprisoned without trial."

These are actual cases, given by name and approximate date and place. And they are but a small part of the whole story.

Nor are bishops the only ones to suffer, by any means. For every bishop whose name is known, there are hundreds of priests and religious, and of ministers and rabbis, and thousands of lay people, many of whose names are known only to God. The secret roll of confessors and martyrs of the twentieth century must be a very long one, indeed.

Yet there are still those who tell us that there is full religious liberty in Soviet Russia and its satellite countries. What kind of "liberty" can be squared with facts like these?

### *Congress and the Hoover Report*

**C**ONGRESS seems to have bogged down on its economy drive. The *New York Times* noted recently that a social security "rider" attached to a non-controversial tax measure, and quietly passed by the Senate, "would add an estimated \$256,290,000 a year to the Federal contributions to the social security program and cancel out all savings made thus far in the current economy drive."

The fact that such a measure could be passed without debate shows how callous our elected representatives in Washington have become in the large-scale spending of the tax-payers' money. Appropriations of astronomical scale have become so commonplace that the newspaper reader — and his senator, too — can no longer distinguish among millions, billions, and trillions of dollars. The result is that the nation is rapidly piling up debts that will haunt our children and our children's children long after every American now living has gone to his grave.

Meanwhile many of the recommendations of the Hoover Commission for economy in non-defense spending have been quietly pigeon-holed, either because special interests have successfully opposed them or because the public has apparently lost interest in them. Two of these proposals should be dug out and brought to debate on the floor of Congress. One of these is the proposal for reform of the Veterans' Administration to achieve greater efficiency as well as economy. The other is a recommendation for reform of the duplicating and overlapping medical sys-



tems of the Federal government. This is not a proposal for socialized medicine, but is a plan for doing more efficiently and at less cost what the government is already doing in an expensive and wasteful manner.

Details about these proposals can be obtained from the Citizens' Committee for the Hoover Report, Box 659, Philadelphia, Pa. The same source can give practical information about the much-needed reform of the postal system. We suggest that citizens who are suffering acute pains in the region of the pocket-book obtain information about these measures, and then bring it forcefully to the attention of their senators and representatives in Washington.

### *Long Island Episcopal Charities*

THE diocese of Long Island has taken a progressive step by combining its solicitation for diocesan purposes into a "community chest," under the title, "Episcopal Charities Appeal." Included are the Church Charity Foundation, the Church Mission of Help, and the Bishop's Call.

An exceptionally attractive set of promotional literature has been issued, and the appeal is conducted on three "fronts"—a diocesan committee, parish committees, and a parochial offering on a designated Sunday. The amount of the campaign this year is \$150,000, to be divided among the three participating

agencies. An appeal that might well be made an annual one and adopted by other large dioceses.

### *Cease Fire Negotiations*

THE impending cease fire negotiations in Korea are good news insofar as they mean an end to the mounting casualty lists and an effort to achieve peace in the Far East.

But there is much uphill work to be done before real peace can be achieved even in that limited area. Moreover there is danger that the Communist agreement to end hostilities in Korea may be designed to release Soviet strength for new aggression elsewhere, perhaps in the current trouble spot of Iran, perhaps in Yugoslavia, perhaps in Western Europe.

From the Christian viewpoint any step toward real peace should be a cause for thanksgiving. With that should be coupled a prayer for God's guidance toward further steps in the same direction. This Sunday we may well recall the Independence Day Collect and pray with this special intention: "That we and all the people of this land may have the grace to maintain these liberties in righteousness and peace." Whatever may come of the armistice negotiations and whatever the cloudy future may hold it is important always to remember that God reigns and that our task is to realize his purpose for mankind.



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## BOOKS

The Rev. Francis C. Lightbourn, Editor

### An Appetizer

TO cover 20 centuries of Church history in nine 15-minute radio talks (an average of less than seven minutes to a century) requires either a dry-as-dust outline or a lively presentation of one aspect of each period.

The second alternative is about what the contributors to *The Story of the Christian Church* have wisely chosen\* (Mowbrays. In America: Morehouse-Gorham. Pp. 78. Paper, \$1.05).

Based on BBC broadcasts and printed only with minor alterations, the booklet provides a readable panoramic sketch that can be gone through in less than an hour, and one that should serve as an appetizer for more substantial fare.

IRENICAL in tone, *The Things Most Surely Believed Among Us* (a leader's guide for six lectures) gives a reasonably fair presentation of the basic differences between evangelical Protestantism and Roman Catholicism (National Council of the Churches of Christ in USA. Pp. 16. Paper, 20 cents).

It will not, however, as it stands, meet the needs of the Episcopal Church, which it lumps with the Protestant bodies.

### Of Interest

SUBTITLED "Politics, History and Religion 1640-1660," B.H.G. Wormald's *Clarendon* is an important historical study, down for possible review later (Cambridge University Press. Pp. xii, 331. \$5).

Described as "poetry of the most limpid, mystical serenity," *The Christ of Velazquez*, by the Spanish Miguel de Unamuno (1864-1936), has been translated into English by Eleanor Turnbull (John Hopkins Press. Pp. xiv, 132. \$2.50).†

Slanted to adult and teen age level, *All Occasions Party-Pac*, by Ken Anderson & Mary Carlson, will test any 10 Churchmen on what they don't know about the Bible (Zondervan. 50 cents).

\*Gregory Dix, J. N. D. Kelly, T. M. Parker, Stephen Neill, Gervase Mathew, Margaret Dean- esly, L. F. Church, E. A. Payne, Nathaniel Micklem.

†Sample lines (p. 68):

"Meanwhile in far Tarsus, Saul, the Pharisee, on the border of the Ionian Sea, drove his weak eyes with nervous eagerness over the scrolls of Greek learning, that he might be thy Mercury to the Gentiles. And in the distance, lost in the darkness, the germ of Athanasius contemplating the luminous dark was watching the Creator, in patient action, create finite infinity, and God made human that we might be made gods."

The Living Church



## Russian Dialectic

(Continued from page 7)

developed in the midst of, and to a certain extent was derived from, the spirit of submission. Throughout the bitter centuries of Mongol tyranny, the usual avenues of resistance were in disorder. The Slavic tribes were frequently isolated from any contact whatever with one another, and their rulers engaged as much in advancing their own prestige as in routing the Mongols. Eventually, and perhaps inevitably, the Christian community undertook the task of creating a unity of spirit and purpose within the oppressed land, derived, of course, from religious motives. It became the focal point of resistance, one of the first large-scale "underground" movements.

The career of Prince Alexander Nevsky clearly illustrates this development. His warfare was against invading Swedes and Teutonic Knights, rather than the Mongol over-lords. Yet, by the deft use of flattery, by a subtle blending of strength and servility, he succeeded in obtaining from the Baty Khan concessions that lay the ground-work for eventual Russian liberation.

All this Alexander accomplished in a spirit of consecration, obviously convinced that though he functioned as a "head of state," his service was for the glory of, and in the name of, his God and Church. Emblazoned upon his banner was this motto: "God is not in strength, but in truth" — yet "in strength" he hurled back the invaders. Devout and humble himself, Alexander was perhaps the first to strike a balance between the traditions of personal submission and social power, to effect a pragmatic compromise of this dialectic.

### THE THIRD ROME

When Byzantium fell under the Turkish hoards, Russian Christians were freed from many restraining influences. They soon came to consider themselves, especially their Church's seat in Moscow, as the heir of both Constantinople and Rome — as, indeed, the Third Rome. In 1589 the church established its own patriarchy. With its obligations thus greatly expanded, the prestige and work of the Church could no longer be maintained by isolated monasteries. Joseph Panin, abbot of the Volokolamsk Monastery, undertook with notable success to rally the Church to greater support of the state, in return for which he shrewdly anticipated greater support from the state.

This integration between the two gathered momentum when, in 1612, Michael Romanov, a *boyar*, was elected czar. The prosperity of his reign was not without effect upon the Church, which revealed an uncanny knack for political maneuver. So powerful did it become that when Nikon was elected patriarch

in 1652, Tzar Alexis vowed "to obey him in everything as a shepherd and a father." The dream of the Third Rome as greatest of the three, the spiritual mentor of civilization, blazed with new zeal.

With the advent of Peter the Great and his devastating reforms, however, the temporal power of the Church suffered a shattering set-back. Not until the wily Rasputin invaded the household of the last of the Romanovs, Nicholas II, was any appreciable degree of influence restored — and in that particular case, it was a dark, insidious influence.

Yet the concept of the Third Rome, embodied most recently in the messianism of Nicholas Berdyaev, was never forgotten. The glories of a Church-State were nostalgically recalled by every generation to the present. Such "spiritual imperialism" was and remains a major theme in Russian nationalism.

### 20TH-CENTURY VERSION

Stalinism is a 20th-century variation of these traditions of power and submission — not a refutation of them. Inherent in the sacrificial obedience demanded of the loyal communist is a submissiveness not entirely dissimilar from that of St. Theodosius. Inherent also in the expressed mission of Stalinist Russia to "free" the world is the same tradition of quasi-spiritual power that culminated in the doctrine of the Third Rome.

The content has, at least for the moment, assumed new form; the traditions have been given a new vehicle of expression. Yet they are the same traditions. The native Russian dialectic does not change. And despite the amoral materialism of Karl Marx which was superimposed upon a revolutionary society, this dialectic remains essentially a spiritual one.

These conflicting traditions of power and submission, claiming respectively the social and the personal man, created the continuing revolution that began with Dostoevski and Gorki — created it in their struggle to effect a balance. Lenin and Stalin, their pretensions not withstanding, rode upon the waves of this struggle. They did not create it. They did not control it.

Whenever the dialectic is balanced, whenever the traditions are joined in a harmonious pattern, Russia again will become a "permanent factor," an ordered civilization of some variety as yet unforeseen. It is doubtful if either diplomats or politicians will play a significant role in establishing this eventual balance. Rather, the responsibility rests entirely upon the Slavic peoples who have lived with these traditions, and been a part of them, since the ancient days of Theodosius and Alexander.

# Vestments

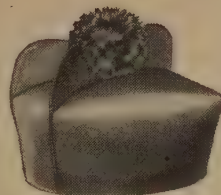
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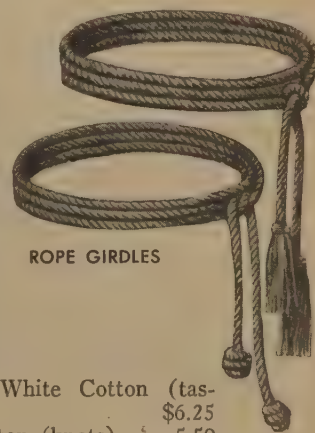
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**WASHINGTON** — A new canon of Washington Cathedral is the Rev. John Melville Burgess, chaplain at Howard University. As one of eight canons, Mr. Burgess will officiate at cathedral services. He will continue his university duties, and his office will remain at Canterbury House on Howard's campus, where he also makes his home, with his wife and two daughters. Mr. Burgess is the Cathedral's first Negro canon. He came to Howard University in 1946. Before that he had been rector of the Chapel of St. Simon of Cyrene, in Cincinnati. He is 42.

**ERIE** — A minimum stipend for Erie clergy in missions and aided parishes of \$3000 and quarters was established by convention effective June 1st. Convention was informed that a committee would work on revision of diocesan canons for presentation in 1952. Convention also learned that the loan on the new Bishop Ward Diocesan Memorial House, purchased in spring, had been reduced by \$5000, and that assessments would not be increased to pay for the house.

ELECTIONS. Synod: clerical, Richard Kunkel, E. E. Philipson, J. R. Clair, T. L. Small; lay, R. M. Garland, R. B. Gillett, Rollo McCray, J. K. Earp.

**COLORADO** — Although a son often works with his father in the same profession, it does not often happen that a son joins his father in the work of giving legal advice to his diocese. But that is what has happened to William Grant of Colorado. The younger Mr. Grant has been elected vice chancellor to assist his father, W. W. Grant, who is chancellor.

**SPOKANE** — Creation of a new province in the Church by General Convention, making nine in all, was a proposal considered by Spokane's convocation. Convocation referred the suggestion to a committee.

Keeping up with increasing population is one of Spokane's current problems. A preliminary report of a National Council survey of the district made to convocation revealed that six more clergy and two women workers are needed to keep pace. Building now in progress totals \$200,000, in addition to what is being spent on the cathedral, and \$250,000 more is planned, the report showed.

Convocation admitted St. Luke's Coeur d'Alene, Idaho, as a parish.

ELECTIONS. New executive councilmen: clerical, Paul Stadius, Charles Hill; lay, J. R. D. McIntyre, J. P. Goodfellow.

**NEW YORK** — Two dimes for 200 years' rent of land, on which the Church of St. James the Less, Scarsdale, N. Y., stands, were paid to two little girls at

a church festival. The recipients of the rent were Miss Margaret Beekman Budd, four, and Miss Barbara Atkinson Fearfoot, three. They are great granddaughters of William Popham. When Mr. Popham gave the land to the church in 1849 he said that if rent were ever demanded it was to be ten cents for 100 years. So the rent is paid up to 2049. Payment was made during a celebration of the near-completion of a \$250,000 parish house expansion.

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## DEATHS

*Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them."*

### Roland J. Mulford, Priest

The Rev. Dr. Roland J. Mulford, who had been an instructor in boys' preparatory schools for nearly a half a century, died in May just a few days before his 80th birthday. He had been ill for several years.

Dr. Mulford joined the faculty of Lawrenceville School, Lawrenceville, N. J., in 1924, two years after he was ordained priest. He had been ordained a leacon in 1910. Before coming to Lawrenceville he taught at St. Mark's School, Southboro, Mass., and Pomfret School, Pomfret, Conn., and was headmaster of Country Day School, Baltimore; Cheshire School, Connecticut; and Ridgefield School, Connecticut. He was also instructor of classics at Princeton.

He was the author of *Political Theories of Alexander Hamilton* and *History of the Lawrenceville School*.

Surviving are his widow, Margaret Biddle Guest Mulford, and a son and daughter.

### William Neely Colton, Priest

The Rev. William Neely Colton died on June 17th at the home of a son, William N., in Eclipse, Va. He was 75.

Fr. Colton's last cure before his retirement in 1937 was the rectorship of St. Barnabas Church, Irvington-on-Hudson, where he had served since 1914. Before that he was curate of Grace Church, New York City; missionary in Concordia, Kans.; headmaster of St. John's Military School, Salina, Kans.; and dean of St. Paul's Cathedral, Oklahoma City. After retirement he served as chaplain at St. Luke's Convalescent Hospital in Greenwich, Conn., until 1950.

Also surviving is a daughter, Mrs. Joseph G. McMahon.

### Frances Hope Leavitt

Frances Hope Leavitt died unexpectedly on June 11th at her home in Biltmore Forest, N. C.

During the 30 years she lived in Biltmore Forest the influence of her staunch loyalty to the Catholic faith was felt in the diocese of Western North Carolina and in the province of Sewanee, both through the strong charm of her personal character and also through the many offices she held in the woman's auxiliary of the diocese and province.

Surviving Mrs. Leavitt is her husband, Sheldon Leavitt. Mr. Leavitt is mayor of Biltmore Forest and vestryman of St. Mary's Church, Asheville. For many years he was an officer of the Diocese of Western North Carolina and deputy to General Convention.

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## CHANGES

### Appointments Accepted

The Rev. John M. Gallop, formerly vicar of the Church of the Good Shepherd, Berkeley, Calif., who has been doing graduate work during the past year at the Harvard Divinity School, and serving as curate at Christ Church, Quincy, Mass., is now rector of the Church of St. John the Evangelist, Hingham, Mass. Address: 176 Main St., Hingham, Mass.

The Rev. H. August Kuehl, formerly rector of St. Mary's Church, Reading, Pa., will serve the Church of Our Merciful Saviour, Penn's Grove, N. J., after August 7th. Address: 100 E. Maple Ave.

The Rev. Robert M. Shaw, formerly assistant at Emmanuel Church, Boston, will become vicar of St. George's Chapel of Christ Church Parish, Nashville, Tenn., on September 1st. Address: St. George's Chapel, Harding Rd., Nashville 5.

### Changes of Address

The Rev. Dr. G. Philip Jung, vicar of St. Mark's Church, Crystal Falls, Mich., and St. John's, Iron River, formerly addressed at Box 127, Crystal Falls, may now be addressed at 711 Michigan Ave., Crystal Falls.

The Rev. Edward T. H. Williams, rector of St. Paul's Church, White River Junction, Vt., formerly addressed at 9 Worcester Ave., White River Junction, is now at Box 185, S. Main St., Norwich, Vt. Business correspondence should be sent to his office: Corner Church and Gates Sts. (Box 568), White River Junction.

The Rev. Francis E. Williams, who was recently ordained deacon in the diocese of Milwaukee, may be addressed at 5823 N. Shoreland Ave., Milwaukee 11.

### Ordinations

#### Priests

Connecticut: On June 15th at Christ Church Cathedral, Hartford, Conn., Bishop Gray of Connecticut, assisted by Bishop Hatch, Suffragan Bishop of Connecticut, ordained to the priesthood the following persons:

The Rev. Brendan Griswold, presented by the Rev. Reamer Kline, will continue as curate at St. Mark's Church, New Britain, Conn., and Grace Church, Newington.

The Rev. Richard Byron Kalter, presented by the Rev. A. L. Williams, will continue as curate at St. Mary's Church, Manchester, Conn.

The Rev. John William McCann, presented by the Very Rev. L. M. Hirshson, will continue as vicar of St. Andrew's Church, Hartford, Conn., and St. Andrew's, North Bloomfield.

The Rev. Peter Bacot Tomkins, presented by the Rev. A. J. du Bois, will continue as vicar of St. Philip's Church, Putnam, Conn., and St. Paul's, Plainfield.

The Rev. Dr. Robert C. Dentan preached the sermon.

Missouri: The Rev. Edward Patterson Dentzer was ordained priest on June 17th by Bishop Lichtenberger, Bishop Coadjutor of Missouri, at Grace Church, Kirkwood, Mo., where the ordinand is assistant. He will also be priest in charge of Christ Church, Afton. Presenter, the Rev. C. D. Kean; preacher, the Rev. Dr. Edgar C. Taylor. Address: 530 N. Holmes Ave., Kirkwood 22, Mo.

The Rev. Mr. Dentzer comes to the ministry after experience in the food and shoe businesses. He was also an infantry captain in World War II.

New York: The Rev. William Evans Ridgeway was ordained priest by Bishop Donegan of New York at the Cathedral of St. John the Divine, New York, June 10th. Presenter, the Rev. F. L. Caruthers; preacher, the Rev. Dr. J. A. Pike. To continue as assistant at St. George's Church, Newburgh, N. Y.

North Carolina: The Rev. Franklin Woodrow Young was ordained priest on June 15th by Bishop Gray of Connecticut, acting for the Bishop of North Carolina, at Christ Church Cathedral, Hartford, Conn. Presenter, the Rev. S. F. Hemsley; preacher, the Rev. Dr. Robert C. Dentan. To continue as assistant professor of New Testament at Yale Divinity School, New Haven, Conn.

Western Michigan: The Rev. John W. McPheeters, Jr., assistant at St. Paul's Church, Muskegon, Mich., was ordained priest on June

13th by Bishop Whittemore of Western Michigan at St. Paul's Church. Presenter, the Rev. R. J. Bunday; preacher, the Rev. J. D. Skinner.

#### Deacons

Milwaukee: Benjamin V. Lavey was ordained deacon on June 14th by Bishop Ivins of Milwaukee in the chapel at Nashotah House, Nashotah, Wis. Presenter, the Rev. E. B. Bosshard. To continue his studies at Nashotah House and serve as part-time assistant at St. Matthew's Church, Kenosha, Wis. Address: Nashotah House, Nashotah, Wis.

Missouri: William K. Tibbett was ordained deacon on June 20th by Bishop Lichtenberger, Bishop Coadjutor of Missouri, at Emmanuel Church, Webster Groves, Mo. Presenter, the Rev. J. M. Lichtner; preacher, the Rev. A. M. MacMillan. To be assistant at the Church of the Ascension, St. Louis. Address: 321 Arbor Lane, Webster Groves 19, Mo.

New Hampshire: On May 27th at St. Thomas' Church, Hanover, N. H., Bishop Hall of New Hampshire ordained to the diaconate the following persons:

Donald Heber Marsh, presented by the Rev. L. B. Davis; to be deacon in charge of the Church of the Redeemer, Rochester, N. H.

Howard Charles Rutenbar, presented by the Rev. L. W. Hodder; to be curate at Christ Church, Stratford, Conn. Address: 140 Freeman Ave.

New York: Bishop Donegan of New York ordained the following persons to the diaconate on June 10th at the Cathedral of St. John the Divine.

Langford Baldwin, presented by the Rev. Dr. O. S. Newell; to be on the staff of St. Martha's Church, North White Plains, N. Y., and St. Barnabas', Ardsley. Address: Edgepark Rd., North White Plains, N. Y.

William Lever Bates, presented by the Rev. B. A. Hemsley; to work under the archdeacon. Address: c/o the Ven. George F. Bratt, 7 Muldowney Circle, Poughkeepsie, N. Y.

Charles Howard Briant, presented by the Rev. D. W. Lloyd; to serve St. John's Church, High Falls, N. Y., St. Peter's, Stone Ridge, and All Saints', Rosendale. Address: c/o the Ven. George F. Bratt, 7 Muldowney Circle, Poughkeepsie, N. Y.

William Harry Crawford, Jr., presented by the Rev. E. O. Miller; to be a master in Pomfret School, Pomfret, Conn.

Hugh E. Cuthbertson, presented by the Rev. Grieg Taber; to be on the staff of St. Mark's-in-the-Bouwerie, N. Y. Address: Tenth St. and Second Ave., New York 3, N. Y.

Kenneth Gordon Dreschler, presented by the Rev. R. G. Rogers; to work at St. Thomas' Church, Amenia Union, N. Y., and St. James', Dover Plains. Address: c/o the Ven. George F. Bratt, 7 Muldowney Circle, Poughkeepsie, N. Y.

Arnold Aidan Fenton, presented by the Rev. A.

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## CHANGES

A. Fenton, his father; to be on the staff of Christ Church Cathedral, Springfield, Mass. Address: 35 Chestnut St.

Douglas N. Glasspool, presented by the Rev. Dr. Wendell Phillips; to serve St. Simon's Church, Staten Island, N. Y. Address: 50 Price St., Concord, Staten Island, N. Y.

The Rev. Daniel G. O. Gockler, a former Lutheran minister, presented by the Rev. Dr. Wendell Phillips; to be on the staff of Christ's Church, Rye, N. Y.

Raymond DeWitt Mallary, presented by the Rev. J. D. Pierce; to work in the diocese of Vermont. Address: Burlington, Vt.

John Andrew Phillips, presented by the Rev. L. L. Gerneck; to serve Christ Church, Marlborough, N. Y., and St. Agnes', Balmville. Address: c/o the Ven. George F. Bratt, 7 Muldowney Circle, Poughkeepsie, N. Y.

Charles Pickett, presented by the Rev. Dr. Jo-

seph S. Minnis; to work at Christ Church, Poughkeepsie. Address: 20 Carroll St.

Kenneth Wendell Roberts, presented by the Rev. Dr. J. E. Large; to be on the staff of the Church of the Heavenly Rest, N. Y. Address: Fifth Ave. and Ninetieth St., New York 28.

Johann Schenk, presented by the Rev. Dr. F. S. Fleming; to serve St. Thomas' Chapel, New York. Address: 230 E. Sixtieth St., New York 22.

Preacher at the services was the Rev. Dr. James A. Pike.

### Degrees Conferred

The Rt. Rev. Henry Knox Sherrill, D.D., LL.D., S.T.D., has received the degree of doctor of divinity from the University of Rochester.

The Rev. Frank R. Fisher, rector of St. Mark's and St. John's Church, Rochester, N. Y., has received the degree of doctor of divinity from Hobart College.

The Rev. F. Ricksford Meyers, rector of St. Matthew's Church, Detroit, since 1940, has received the degree of doctor of sacred theology from General Theological Seminary.

The Rev. Canon Luther D. Miller, D.D., LL.D., L.H.D., of Washington Cathedral, former Army chief of chaplains, received the honorary degree of doctor of divinity from Colorado College on June 2d.

### Correction

An editorial in the July 1st issue of *The Living Church* said that the Interstate Commerce Commission proposes to increase the book postage rate to "ten cents for the first ounce and five cents for each extra ounce." Actually the proposed new rate is ten cents for the first pound and five cents for each pound thereafter.

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller  
Sun 8 HC, 9:30 Sung Eu, 11 MP;  
Daily: HC 7:30, ex Fri 9:30

## FARMINGTON, N. MEX.

**SAN JUAN MISSION (Indian)**  
Ven George L. Packard, Supt.  
Sun HC 7, 10; Tues 7; Thurs 10; Fri 7; C Sat 4-5

## BROOKLYN, L. I., N. Y.

**ST. JOHN'S ("The Church of the Generals")**  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Low Mass 8; Children's Mass 9:30, MP 10:45,  
Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs  
10; C Sat 7:30-8:30 & by appt

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;  
Weekdays: 8 (and 9 HD ex Wed & 10 Wed),  
HC; 7:45 MP, 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr.  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 11 Morning Service & Ser;  
Weekdays: HC Tues 12:10, Wed 8, Thurs 10:30;  
The Church is open daily for Prayer.

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;  
Thurs & HD 11:45 HC

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 10:10, Morning Service & Ser 11;  
Thurs & HD 12 HC; Wed 12 Healing Service

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7  
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &  
by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber  
46th Street, East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs  
C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 HC, 11 MP, 11 1S HC; Daily: 8:30 HC;  
Thurs 11 HC; HD 12:10 HC

**TRANSFIGURATION** Rev. Randolph Roy, D.D.  
Little Church Around the Corner  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

## SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion  
Breakfast), 9 School of Religion, 11 Nursery;  
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; W;  
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

## SYRACUSE, N. Y.

**ALL SAINTS'** Rev. Frank L. Titus  
1800 S. Salina Street  
Sun 8, 10; Daily: 7:30, 5:30; HD 10

## TROY, N. Y.

**CHRIST CHURCH** Rev. Wm. O. Homer, r  
2165 Fifth Avenue  
Sun 9 & 11; Tues 7; Thurs 10 (Healing)

## UTICA, N. Y.

**GRACE** Genesee & Elizabeth Sts.  
Rev. S. P. Gasek, r; Rev. R. L. Somers, c  
Sun 8, 9:30, 11, 6:30; HC Wed & Fri 7:30;  
Thurs 10; Int Tues 12:10

## CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS**, 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7  
ex Mon 10; C Sat 7-8

## COLUMBUS, OHIO

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering,  
B.D., ass't.  
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,  
Weekday, Special services as announced

## TULSA, OKLA.

**TRINITY** 501 S. Cincinnati Ave.  
Rev. E. H. Eckel, S.T.D., r; Rev. F. J. Bloodgood,  
D.D., assoc. r  
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

## ALBANY, OREGON

**ST. PETER'S** Rev. E. James Kingsley, v  
W. Queen Ave. at Unatilla St., where U.S. 99E  
meets U.S. 20  
Sun 7:30, 9:15, 11; Thurs 10 HC; HD 7 & 10 HC

## PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 3;  
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs  
9:30, EP 5:30; C Sat 12 to 1 & 4:30 to 5:30

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Eugene M.  
Chapman; Rev. E. Laurence Baxter  
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed &  
Fri 7:15 & 10:30

## NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacCall, III, r  
Sun 8 HC, 11 MP; HC Wed & HD 11, Fri 7:30

## HOUSTON, TEXAS

**CHRIST CHURCH CATHEDRAL** Texas & Fannin Sts.  
Very Rev. Hamilton H. Kellogg, S.T.D., dean;  
Canon Wm. B. L. Hutcheson; Rev. Harold O.  
Martin, Jr., assoc.  
Sun HC 7:30, 9:15, Service & Ser 11; Daily: HC 7,  
Chapel

## SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:30 & 11; Wed & HD 10

## MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays as anno